

Temperance - 1927

VICKSBURG, MISS.
HERALD

MAR 3 1927

Dr. Norris, former professor at Cornell, recently declared that certain senators in Washington employed a negro attendant as their official "try out," explaining that when a new bootlegger appeared the "try out" drank some of his stuff, which was pronounced O. K. if the negro survived. Dr. Norris added: "Nothing so comical has ever been thought out by any of the funny men of the Sunday colored pages."

TIMES

St. Matthew
JUN 16 1927 S.C.

FIVE TO ONE.

Federal agents made a raid on bootleggers of York county recently. They lined up 5 white and 1 black, with more to follow, we are told. This is the drift in crime these later years. It is not hard to explain. It is just an illustration of the difference between enforcement and non-enforcement of law. A white jury will convict a black bootlegger and a judge will put him on the roads to work. Frequently, white-skinned jurors will hold up their hands and swear to render a decision according to the evidence and proceed to perjure themselves. There is some respect for a juror who will just openly admit that he would acquit a white bootlegger with any sort of testimony. There is nothing but profound contempt for the other who will look a Bible in the face and sneak into a jury chair with a lie on his lips.

Negroes Entitled To Credit For Prohibition

State and National Constitutional Prohibition Aided by Negroes

Westerville, O., April 4—A great deal of credit for bringing about constitutional prohibition in the United States

and state prohibition in a number of states has to be given to the intelligent negroes of this country, according to Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism.

This, it is found, was in a striking manner in the campaign in West Virginia in 1912, as revealed in a letter from Judge J. C. McWhorter, of Buckhannon, W. Va., prominent in the 1912 campaign, to the World League Against Alcoholism. The letter says:

"There was a surprisingly large dry vote cast by the negroes of this state. This was due to two things:

"A special effort was made to give to the colored people, especially through the colored churches, a clear conception of what liquor was doing for their people in the destruction of their homes and debauching of their young manhood. I personally made addresses to several negro congregations and was amazed to find the sympathetic interest which was aroused in both men and women among the negro congregations.

This same effort was made also through the negro schools with splendid effect. On election day a great demonstration was made in my city, as was made in other cities, by public schools in marching with songs and banners, and the whole negro school turned out as a part of this parade, and it had its effect upon the colored voters.

"A second powerful influence brought to bear upon the colored voters was through the employers of colored labor in the southern part of the state. Labor-employing industries throughout the state were practically a unit in their support of the prohibition movement because of the clear conception of such industries of the effect which liquor was having upon their labor. Contributions to the campaign fund were largely made by labor-employing industries. Indeed a Pennsylvania brewer sent me a check for \$250 to help in the dry campaign because he had large sums of money invested in other labor-employing industries in this state. As I have stated, the negro vote was largely influenced and educated through these several means."

Christian Science Monitor
BOSTON, MASS.

MAY 25 1927

Tempo **Negro's Gain From Dry Law to Be Subject of Research**

Methodist Foundation Will Make Study Through Wiley College of Economic and Educational Progress of Race Since Prohibition

Prohibition and its influences upon the Negro life of the United States will be the subject of an extensive program of research which the newly established Foundation at Wiley College, Marshall, Tex., is preparing to undertake, it is announced by the Board of Education of the Methodist Episcopal Church.

A preliminary study of living conditions of the Negroes, their social and economic status, since the enactment of the Eighteenth Amendment has shown substantial improvement, it is announced, and the present survey is intended to complete and publish the information already available.

I. Garland Penn, secretary of field activities of the Methodist department of educational institutions for Negroes, in describing the project says:

"There is no movement or individual in the field seeking to give the facts and figures concerning the good effects of prohibition upon the Negro. Since there are more than 1,000,000 voters among Negroes of the country and there are 12,000,000 Negroes in our population, it seems lamentable that no effort is being made to keep our people in the dry column. To the contrary, I know of efforts being put forth by the wets to influence Negroes to their way of thinking. I am seeking, through the foundation at Wiley, to accomplish the following purposes.

"First. To collect, collate and publish the educational, industrial, economical and religious progress of the Negro since the Eighteenth Amendment and the Volstead Act went into effect, as compared with pre-prohibition days. These facts will show tremendous and marvelous progress during prohibition days. When I was called last April before the Senate Sub-Committee on the Judiciary, I made a brief study of

these facts and was surprised at the progress made. I gave a few of these facts to the committee and my statement was published in The Christian Science Monitor and many other leading journals throughout the country. The inquiries which came in, asking for additional information, led me to the conclusion that this foundation ought to be established at one of our colleges.

"Second. I know the criminal record of the Negro is not as bad during prohibition days as before. Many jails in the South are practically empty. I am proposing to have the Foundation search for information as to the criminal record of the Negro, and indeed in every way to show what prohibition has meant to him. This information we propose to send out over the country by press release, publication of pamphlets, etc. We want also to promote a day or week when there is made a general study and consideration of these facts in all of our schools, especially among college men and women, and in this way enlist the educated leadership of the Negro race on the side of prohibition. It will not interfere with the academic work, but will be considered in chapel hour and in night meetings.

"Wiley College is the leading institution of our system. There are 326 college students, also three extension schools. The institution is accredited as Class A by three different standardizing agencies. We are expecting to make this institution a college only, so that there will be no high school students, and the minute that is done there will be a radical increase, so that I expect to see there, within a few years, an enrollment of 500 college students. Its present prestige, to say nothing of its future, will give it place as a leader in the dissemination of the data secured through this foundation."

HERALD

Dec 29 1927

ANENT SLAVERY.

The editor of the News and Courier does not think much of The Bamberg Herald's suggestion that prohibition is the negro's greatest blessing since slavery, although it does concede that "there may be some truth in that saying." He appears to be rather of the opinion that ideal prohibition would be the enslavement of all the people and compel them to be "dry" whether or no. The News and Courier points out that the most perfect example of prohibition since the world began was the negro race in the south when masters controlled the demijohn and dispensed "drams" perhaps on Christmas morning for good behavior.

Why not elucidate a little further on this slavery business? Perhaps a more perfect example of slavery is the slave to whiskey. Certainly no southern slave master ever wielded a more absolute control than the demon liquor does over its serviles. For these people, however, our friends of the opposition would offer no emancipation by placing whiskey beyond their weak appetites.

The News and Courier concludes its rather poor argument by saying: "There is much to be said in defense of human slavery and, if it cannot be realized frankly and fully, there are roundabout ways."

To which The Herald would add that the best way to enslave a large portion of the whites is to put legal liquor within their easy and legal access.

But we freely concede that the viewpoint depends very largely on which camp one belongs to.

TO CHECK LIQUOR EVIL AMONG NEGROES

Chattanooga, Tenn., Aug. 20.—(Special)—The Chattanooga Band of Hope, the oldest temperance society among the colored people, has arranged for a meeting Sunday night to check to some extent the liquor evil among the Negroes. H. H. Proctor, of New York, national temperance leader, has been secured to deliver the principal address. It is hoped that out of this meeting, to be held in the First Congregational church will grow a co-operative movement among the colored people that will lead to definite results in the betterment of moral conditions among the colored people.

BANNER
NASHVILLE, TENN.

AUG 21 1927

Paris
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SEP 10 1927

The Negro and Prohibition

"No careful observer of the economic, educational, religious, moral and health condition of the Negro to day as compared with these conditions before prohibition went into effect, can question for a moment the advantages of the entire system of prohibition as it relates to the Negro.

"Incidents and observations on a recent trip made years before prohibition went into effect, will illustrate the statement made above," writes Dr. James A. Bond, director for Kentucky, of the Interracial Commission, and State Y. M. C. A. Secretary for colored work, according to a bulletin issued by the World League Against Alcoholism.

"Some years before prohibition went into effect, I boarded a train in Hopkinsville, for Guthrie, on a Saturday night when Negroes were returning from their Saturday afternoon holiday, spent in Hopkinsville. The colored compartment was packed with poorly dressed men and women, loud and boistrous, many in various stages of intoxication. Numerous packages, were to be seen. Frequently fist fights were engaged in and several serious altercations took place where knives and guns flashed and when the innocent bystander was in as great danger as the participants. The conductor had evidently been selected with a knowledge of the class of people he was to deal with and according to the old theory as to the handling of Negroes, he adopted the 'treat-em-rough' policy. On coming into the Negro compartment he roughly pushed a Negro aside, whereupon the Negro, under the inspiration of the 'spirits' he had received in Hopkinsville, knocked the conductor down, and was on the point of throwing him out of the train when some innocent by-stander interfered. Having thus displayed his fistic abilities, the Negro pulled the bell cord

and as the engine slowed down, hopped from the train.

"Last Saturday night I made the same trip, and it was evident that a great miracle had taken place. The Negroes packed the compartment as before, but there was in evidence an entirely different type of Negro. This was noticeable in dress and in appearance, in bearing and behavior. The crowd that surged into the train and jostled each other in the aisles, crowding sometimes three and four in a seat was a well-dressed, happy, jolly, good natured one. There were no fights, no quarrels and not even the odor of liquor could be detected anywhere. Bundles were carried as on the former trip many years ago, but they were evidently packages of clothes or food. The conductor was a good natured, gentlemanly one, who, as he collected the tickets, engaged in a pleasant conversation with the travelers. There was no display of guns and knives, no fistic encounters, nor arguments with the conductor, not even a single quarrel.

"In response to my question, a leading school teacher of that section, who occupied a seat with me, without hesitation attributed the marvelous change to prohibition. He said further that a marked contrast could be found in the homes, schools and churches; that the homes were neater and owned much more largely by the colored people; that the school children were better fed, better clothed and better prepared with books; that the churches had probably profited most from prohibition, and that in many cases the jail and jailers had been put out of commission and that Negroes were seldom seen in court expect where bootlegging was allowed to be prevalent.

"As I felt the train I was almost unconsciously whispering a 'Thank God for prohibition.'"

NEWEL COYO. NEWS
NOVEMBER 13, 1927

NOTED NEGRO LEADER WAS STANCH BACKER OF PROHIBITION LAW

In his day, Booker T. Washington, nationally known Negro leader and

educator and beloved of his people, was a stanch supporter of prohibition. Back in 1909, when Washington was at Tuskegee Normal and Industrial Institute, a training school at Tuskegee, Ala., for Negro young men and women, he wrote a strong endorsement of prohibition to the Rev. William Oeschger, pastor of Highlands Christian church, Denver, when a resident of Vincennes, Ind. Washington's letter follows:

"My Dear Mr. Oeschger:
I have your kind letter of March 29.

"I am writing to say that I fully believe that prohibition in the south and elsewhere is perhaps the greatest blessing to the Negro race since emancipation. Everywhere I have been, I have noted a change for the better and that the relations between the white and colored races are becoming more and more friendly. I have had opportunity to observe these relations recently on trips I have made thru the states of Mississippi and South Carolina.

"Thanking you for your letter and your interest in the subject of prohibition. I am

"BOOKER T. WASHINGTON"

News
CHARLESTON

SOUTH CAROLINA

DEC 16 1927

Ideal Enforcement

Prohibition, in the opinion of the *Bamberg Herald*, has greatly improved the condition of the negroes of the South, and there may be truth in that saying. "To our mind," The Herald observes, "prohibition has been the greatest blessing to the negroes since slavery was abolished about sixty-five years ago."

Had the abolition of slavery been brought about in another than a violent manner, the benefit conferred upon the negroes would have been much greater, but does it not occur to The Herald that if slavery had continued the negroes would have been more sober than they are? When the negroes were slaves they did not drink at all unless they were sick or, perhaps, were given a "dram" on Christmas morning.

Indeed, negro slavery gave to the United States the perfect illustration of prohibition enforced. No negro drank except by the consent of his master, and the consent was rare. In 1860 were more than 4,000,000 persons in the Southern States more distinguished for sobriety than any other group in the world, the Mohammedans not excepted.

Why not reestablish slavery and extend it to the whites, that is, to all people not strong enough in mind and will to control their

appetites? If all the poor, weak mortals, black and white, in the United States could be placed under the command of the masterful good, would that not offer "a happy issue out of all their afflictions," or nearly all of them? And is not this the secret of the contribution of hundreds of thousands of dollars by capitalistic employers of labor for the enforcement of prohibition?

Shall it be said that slavery is not the perfect condition of ninety-five of a hundred of the human race, presupposing that the masters be generous, wise, merciful and humane?

Twenty odd years ago a South Carolina planter who had been a supporter of the "dispensary" and who still had a demijohn in his sideboard was asked why he had turned prohibitionist. "Well," he said, "in 1895 when cotton was selling at five or six cents a pound, my darkeys had little money, and a half-pint of 'Fuss X' was as much as they could afford, on a Saturday evening, and they were sober Sunday morning, but now cotton is bringing fifteen cents a pound and d—d if they are sober before Wednesday night." That is the philosophy of hundreds of managers of steel mills, iron foundries, cotton factories and employers of every description. Many an employer is uncompromisingly opposed to labor unions from similar reasoning—he can do so much better for his workers than they would do for themselves, and often there is truth in that, too. A British statesman bluntly put the opposite argument when he said that he preferred to see England drunk and free than to see England sober and slave.

There is much to be said in defense of slavery and, if it cannot be realized fully and fully, there are roundabout